CONDITIONS FOR THE PRAYER [شروطُ الصلاة]

There are a number of conditions which need to be fulfilled for the prayer to be valid. These are as follows:

(1 Acceptance of Islamic Faith:

Disbelievers are not required to establish Salah until they believe in Allah (S.W.T.) and bear witness that there is no god but Allah and bear witness that Muhammad is His servant and messenger.

2) Timing

Prayers are to be observed in their prescribed times.

Islam has prescribed specified time limits for each of prayer as can be noted from the following verse of the Holy Qur'an:

إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا

"Prayer is enjoined on believers at stated times" (Qur'an 4:103).

Thus, the arrival of the time for prayer is a fundamental condition for performing it and if, therefore, a prayer is intentionally performed before or after its designated time it shall not be acceptable in the sight of Allah (S.WT.). However, persons who may forget (without intention) to perform any of the obligatory prayers within its ordained time or who are overtaken by sleep, then such persons should perform the prayer as soon as they remember it and/or as soon as they wake up from their sleep.

ZUHR:

Its time begins when the sun reaches its highest point in the sky and continues up to the time of Asr Prayer.

وَقْـتُ الـظُّهْـرِ إِذَا زَالَـتْ الـشَّمْسُ وَكَـانَ ظِلُّ الـرَّجُلِ كَطُولِـهِ

The time for the afternoon prayer is as long as the sun has not become pale

ASR:

Its time begins when the shadow of an object is equal to its own length, plus the length of its noontime shadow and continues until sunset.

1. **الشمس بيضاء تقية**
2. **الشمس مرتفعة**
3. **حين صار ظل شئ مثله**
4. **حين صار ظل كل شئ مثليه**

MAGHRIB:

Its time starts from sunset and continues until the end of twilight. Twilight is the redness which remains in the horizon after sunset.

إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنَا ، وَأَدْبَرَ النَّهَارُ مِنْ هَاهُنَا ، وَغَرَبَتِ الشَّمْسُ ، فَقَدْ أَفْطَرَ الصَّائِمُ }

Narrated `Umar bin Al-Khattab: Allah's Apostle said, When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast.

ISHA:

Its time starts when the twilight disappears.

FAJR:

Its time begins at dawn when morning light first appears in the horizon and continues until the sun rises.

1. حين برق الفجر
2. اسفر

3)Sanity & Consciousness:

Prayer is required only from person of sound mind.

4)Ability to Distinguish

Prayer is required only where the person (child) is able to distinguish between good and bad, and is able to understand and appreciate fully what is to be recited, performed etc.

5)Purification

This refers to the Wudhu (or Ghusl where it is required) prior to undertaking the prayer.

6) Covering the body:

One of the conditions of prayer is to cover the part of the body which is very important to cover and to reveal it is ugly and shameful.

The part of a man (Hideable part) is from the navel to the knee.

The whole existence of a woman is capable of being seventy, that is, it is capable of being kept in a veil, because the Messenger of Allah (saw) said:

اَلْمَرْاَةُ عَوْرَةٌ

"The whole existence of a woman is worth seventy" –

[Jami 'al-Tirmidhi]

7)Facing the "Qiblah"

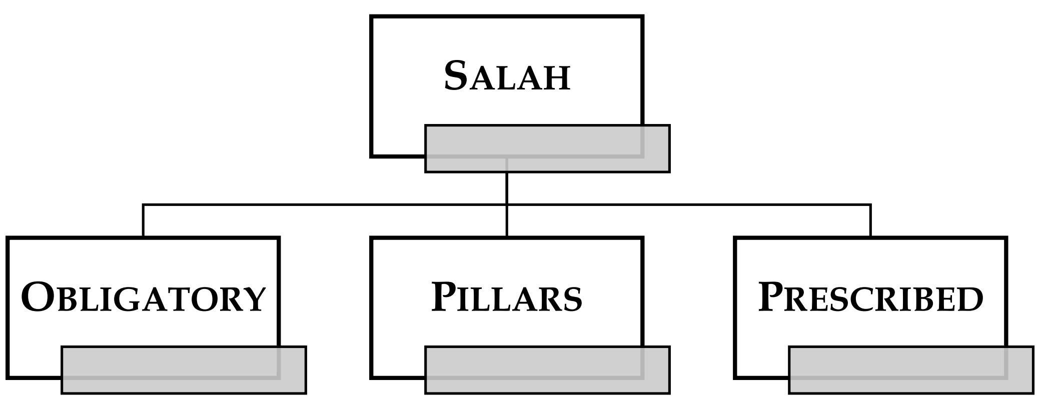
One of the conditions of prayer is "facing the Ka'bah".

8) Avoiding impurity:

This includes cleanliness of the body, the clothes and the place where the prayer is to be performed.

<u>9)Intention:</u>

Intention by heart to perform the particular prayer.



لا تصحُّ الصلاةُ بدونها وهي أربعة عشر ركناً

PILLARS OF THE SALAAT [أركان الصلاة]

1. القيامُ في صلاة الفريضة

"Al-Qiyam"; prayer is to be performed in a standing position if a person is physically capable.

2. تكبيرةُ الإحرامِ

"Takbiratul lhraam"; that is saying "ALLAHU AKBAR" at the commencement of the prayer.

3. قراءةُ الفاتحة

"Al-Fatihah"; that is reciting the opening chapter of the Holy Qur'an in every Rakaat.

4. الركوعُ في كل ركعة

"Ruku"; this is bowing posture whereby the head and the back are positioned on the same level and both hands are rested on the knees with the fingers spread apart.

5. الرفعُ من الركوع

A requirement to raise the head up from the Rukuu position.

6. الطمأنينةُ في كل ركنٍ

A requirement to stand up from the Ruku position in such a way that the person feels that all his/her backbones are straightened. Fulfilling all the pillars should be in a state of tranquility.

7. السجودُ على الأعضاء السبعة وهي : الجبْهةُ مع الأنف , والكفّان , والرُّكبتان , وأطرافُ القدمين

"Sujood"; that is prostrating oneself in such a way that the following seven parts of the body are firmly placed on the ground: the forehead together with the tip of the nose, both the palms, both the knees, the bottom surface of the toes of both feet.

8. **الرفعُ من السجود**

A requirement to raise the head from the Sujuud position.

9. **الجلوسُ بين السجدتين**

A requirement to sit upright during the pause between the two prostrations.

10. **الجلوسُ في التشهُّد الأخي**

A requirement to take a sitting position for the recitation of the " At-Tashahud " (words of witness).

11. **التشهُّدُ الأخير**

A requirement to recite the final "At-Tashahud ".

12. **الصلاةُ على النبي في التشهُّد الأخير**

A requirement to recite the words of supplication for the Prophet (peace be upon him).

13. **التسليم**

A requirement to conclude the prayer with the words of peace " Tasleem ", i.e. "Assalamu Aleykum Wa Rahmatullaah".

14. **الترتيبُ بين الأركان**

A requirement that all the pillars should be in the prescribed sequence.

The above are the pillars of the prayer, wherein, if any of them is missed, it is required to repeat the whole Rakaat in which the pillar is omitted, but if, the Takbirat-ul- Ihraam is omitted, it becomes necessary to repeat the whole Salaat.